

Brigewate



C O R P U S
Christi :

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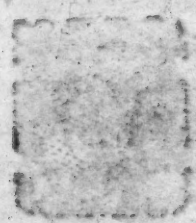
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To the very Wor-
shipfull, RICHARD
STUBBE, Esquire.

* *

SIR: I request you to bee
God-father vnto this In-
fant, as you haue beene
sometime vnto my selfe. It is
thought an abruptnesse to imprint
anything without a Dedication,
which makes me thus bold with
your name. I hope you will take it
at my hands no otherwise then as
a token of my thankfulnessse for
your manifold and fatherly affe-
ction. In which respect I principal-
ly commend it vnto you: as also

A 3 vnto.

vnto your two Daughters, my Co-
sen Yeluer-ton, and the Ladie
Strange: I must also commend
the perusall of it vnto Mr. Ro-
bert Rudde of St. Florence in
Southwales, and Mr. Henrie
Godly of Onehouse in Suf-
folke, my very good and learned
Tutors, together with my singular
friend Mr. Doctor Porter of
Cambridge. Finally, the vse
and benefit of it I commend, as
vnto my Christian Friends the Pa-
rishioners of Edgfield, so also
vnto as many as loue the single,
gentle, and powerfull truth, espe-
cially in the Text following.



MATTH. 26. 26.

This is my body.

THAT this then is the body of our Saviour, it is without all question: Yea, not onely His body, but euen Himselfe (a part beeing put for the whole) it may be affirmed: but whether it bee His body indeed, and substance; or onely by way of Sacrament; that is the terrible and vnappeaseable question at this day. The strife betwixt the Archangell and the deuill about the body of *Moses*, might well Iud. 9. prefigure this strife, but exceed, it could not. And no maruell if the strife be so great, considering in the end that one of the

two must be conuincd, both of highest impiety against God, and also of extreame folly amongst men. For whether to deny Diuine honour vnto the Creator, or to impart Diuine honour vnto a creature, both are most impious: so againe, to affirme that to be corruptible bread, which indeed is very God; or that to be very God, which indeed is corruptible bread; both are extreamely foolish. You see then, Reader, how neerly it concernes you to be thoroughly aduised what part you take in so momental a cause: for if you chuse neither, then are you cōdemnable of irreligion: and if you cleaue to the false, then are you culpable of impiety or idolatry, if not blaspheming. For the better directing therefore and stablishing your choice in so concerning a cause, and whereby you may hap

hap

happily find a thred of expediti-
on vnto the truth herein, wee
commend vnto you the perusall
of this Treatise. Wherein if you
shall but so long indure vs vntill
we haue, first laid downe the e-
quity, conueniencie, and necessi-
tie of the one Exposition; and
then the vanitie, impiety, and de-
formity of the other; we make no
question, but you will more liue-
ly imbrace the truth, and more
mortally abhorre the falshood
in this point, then euer you did.

We then which expound *This*,
to be His Body, onely by way of
Sacrament, and as water in Bap-
tisme is His blood; doe take the
intent of our Sauour in this bu-
sinesse to be for the ordayning
and fastning a second seale vnto
his New Testament: that where-
as now He had vndergone the
condition of mans nature, and

was about to finish the price of our redemption; Hee thought good not onely to haue it recorded in Scriptures, and published all the world ouer what he had done for vs (though that might haue beene thought sufficient for beleeuers,) but also to ordaine certain visible tokens and formes of remembring His such performance: that so as His word did inwardly, these seales might outwardly, severally in Baptisme, and ioyntly in this Communion, expresse and impart vnto men the benefit of His incarnation and suffering; and we thereby to haue both His hand and seales to our redemption. Which seales also that they might the more inseparably be made one with His testament, and withall at the first blush more liuely represent the substance thereof; He thought good

good to stampe and imprint them with his owne image and superscription: and therefore here in the text calleth the bread expressely *His bodie*, as an other Scripture likewise calleth the other seale, *His blood: (the spirit, water, and blood are one:)* 1. Joh. 5. 8. And all this finally the rather, that whereas the old Testament had beside the same word inwardly containing it, also a couple of outward seales to give a sensibility vnto it; and they also both seuerally, as in the circumcision, and ioynly as in the feast of Passecouer, in like manner exhibiting the vse and benefit of it; and finally beeing likewise cloathed and stamped with the names of the things signified (Circumcision beeing called the *Couenant*, whereof it was but a seale, and the Feast the *Passecouer*, whereof it was but a celebra-

lebration) it might hereby come to passe, that the new Testament should most perfectly resemble as well as accomplish the old; and the olde as it did prefigure and fore-runne, so also might it imbrace, acknowledge, and giue place to the newe. Now as touching our Sauours forme of speech, in calling that *His bodie*, which we expound to bee but a *Sacrament* thereof; wee further adde, that such concisenesse of speech, is ordinary with the Scripture, with our Sauour, and his Apostles, and finally with all sorts of men. As for the Scripture; that euery where vseth such significant figures, and especially when it poynteth vnto our Sauiour: as, when it calls Him, a *rocke*, a *stone*, a *lyon*, a *lambe*, a *starre*, a *dore*, a *vine*, the *way*, the *truth*, the *life*, the *resurrection*, our *head*, our
roote,

roote, our garment, our dwelling, our
shepherd, our peace, &c. But about
all, our Saviour Himselfe so a-
bounding in this kind, as that He
forbare not in His publike mo-
rals (when He meant to be most
plaine,) to bid men *cut off the of-
fending hand, and plucke out the of-
fending eye*; as if He expected e-
uen from the vulgar to be other-
wise vnderstood then the letter
did import: and as for those of
the wiser sort, He often grew an-
gry with them for taking Him at
the letter; as with *Nicodemus* for
so plaine vnderstanding His
tearme of *being borne againe*;
with the Disciples for their no
better vnderstanding the *leaven*
of the Pharises; and with the Ca-
pernaites for their like carnall vn-
derstanding the *eating of His flesh*.
The Apostles also, as they follow-
ed Him in the steps of His life, so
also

so did they vsually follow Him in the same character of speech: in so much as *Paul* was not nice to say plainly, *the rocke was Christ*: as also he saith to all beleeuers, *1. Cor. 10. 4.* *now are yee the bodie of Christ, and members in particular: Yea, we are the members of His body, of His flesh, and of His bones.* And *S. Iohn* forbeares not to say, that *the spirit, water, and blood, these three are one*; and that *we are washed in his blood*: both which sayings do giue as great and greater dignity vnto Baptisme, if the letter should be pressed, then the calling *bread His bodie*, can giue to this other Sacrament. And yet should not he be thought (at least) distempred in his wittes, that would hereupon inferre a substantiall change of that water? though with farre lesse dishonour vnto God might such a consequence be inferred, and

and with farre better colour: for as much as Baptisme (if comparisons may be made in holy things) is the Sacrament of our first quickning, as this is of our nourishing; and more noble it is of the two to make alive, then to preserve life: Baptisme againe beeing but once administred, but this often; Baptisme beeing expressly charged vpon the Apostles to be administred vnto all nations, beeing also made a

*ioynt-condition with faith vn- Mat. 16. 16.

to saluation, whereas this other in neither case is mentioned: and finally our Sauour Himselfe openly partaking Baptisme, and gracing it with miraculous opening the heavens; whereas this, if He did at all partake it, was in priuate, and without any granted miracle. Yea last of all, the Fathers honouring Baptisme with

as

Ambr. de.
Sacr. 1. 5.

Chrysost. in
epist. ad
Eph. Hom.
20.

Aug. de v.
til. p. ca. c. 1.

Leo. Ep. 23.

Serm. 4. de
Nativ.

as high tearmes as might be; one
saying of it, *The water hath the
Grace of Christ, in it is the presence
of the Trinity.* And an other thus;
*In the Sacrament of Baptisme we are
made bone of His bone, and flesh of
His flesh.* And *Austine* thus: *With-
out doubt enery beleever is made a
partaker of the bodie and blood of
Christ, when in Baptisme hee is
made a member of Christ—yea,
though before the eating thereof hee
depart the world.* And *Leo*, calling
it *the wonderfull Sacrament of rege-
neration*, saith in an other place
of it; *Christ gave that to the water,
which He gave to His mother.* In
which sense also *Paulinus*: *The hea-
venly water (saith he in his poeme)
marrieth with elementall water; and
so (concepit unda Deum) the water
conceiveth God our Saviour.* So
likewise the *Rocke* which is cal-
led, *not the body of Christ, but ex-
pressely*

pressely *Christ*; may it not farre
 aduance it selfe aboue this bread,
 if the letter be stood vpon? espe-
 cially for that the Rock most mi-
 raculouſly, and Saviour-like, did
 gush forth water to the refresh-
 ing a huge multitude in the wil-
 derneſſe; whereas this Bread
 which our Saviour ſpeakes of,
 made not the leaſt ſhew of diffe-
 rence from common bread: the
 Rocke alſo being but one and the
 ſame in particular, whereof it
 was firſt ſpoken, *the rocke was*
Chriſt; whereas the bread which
 at this day is adminiſtred, is not
 that bread in particular, whereof
 our Saviour ſaid, it was *His bodie*;
 nor can attaine to that name and
 honour, but by the helpe of infe-
 rence and figures, and that no
 leſſe then thirty to make their ex-
 poſition good, (as dainty as they
 are of figures) as a late Father of

Jewell ant.
 1a. diſt. 26.

our

our Church hath observed. Againe, if the letter must be of such force (though the letter is made to serue not to master our meanings) why may not euery beleeuer account himselfe a member of Christ indeed, and substantially according to those alleadged sayings of *Paul*? especially considering how the beleeuers are in Scripture vsually said to be *changed, conuerted, renewed, new created, &c.* but neuer was it so said of this bread? Or why shall not euery beleeuer expect as well a litterall performance of that promise of Christ, when He saith, *Behold, I stand at the doore and knocke, and will sup with him that openeth?* it beeing of the two, more conceiueable (how thinke you) that He should personally become our companion at supper, then the supper it selfe. To conclude

Apo. 3. 20.

clude; As Christs Apostles, and the Scriptures, so finally all sorts of men, both holy and common, doe ordinarily vse words, both beyond and beside the litterall sense: partly of necessity, when either they be driuen to borrow a word, or the hearer cannot so well vnderstand a proper word; and partly againe for breuity sake (when there is no likelihood to be mistaken,) as when we call that our *hand*, which is but our hand-writing; that the *Lyon*, which is but the signe or picture of the lyon; that our *will*, or our *deed*, which is but a notification thereof; or as *Ioseph* said, *the seauen eares are seauen yeares*, when we meant they did signifie seauen yeares; and *Daniel* saying likewise, *the tree which thou sawest it is by selfe, O King*; meaning it was intended to decypher the King; partly

Ps. 119. 1.
1. King. 1. 40.

partly also hyperbollically, when we affirme more then can be, to bring men beleue as much as may be; which forme of speech the Scripture also does not abhorre: and partly finally to make our speech therby the more pearcing, significant, and emphaticall; as when we say, the *fields laugh, the sea roare, &c.* or when we call that *our heart, our ioy, our glory, or our strength*, which wee glory, delight, or put confidence in. So as if our Saviour in the text did either necessarily, (in regard of our weakenes) or briefly, or significantly, or (as departing use to speake) pathetically, or (as founders take leave to speake) peculiarly, call that *His body*, which he meant for a pledge, or earnest seale, signe, token, commemoration, celebration, exhibition, conueyance, deed and state, See

the testament; or to vse one word
 orall, which is generally vsed of
 all; a Sacrament of His bodie; yet
 could not His phrased be thought
 harsh, intricate, or vnusuall euen
 to the eares of ordinary men: but
 to them which haue their
 eares neuer so little touched
 with the language of *Canaan*, how
 can it seeme otherwise then most
 pure, sincere, and sensible; yea, as
 fit and proper vnto the
 cause we plead for, as can be de-
 fended.

Testimonies out of the Fathers
 to prooue this Sacramentall Ex-
 position, we might alleadge store
 as *Tertullian*, saying thus: -- cal-
 ling the bread His bodie, to the ende
 it may vnderstand that hee hath gi-
 uen bread to be a figure of His bodie.

*Tert. cont.
 Mar. 3. 19.*

Clement thus: The wine signifieth the
 blood allegorically. *Origen* thus: If
 we take this saying [Except ye eate

*Clem. presb.
 Alex. in
 Psal. 118.*

the

Orig. in
Leu.
hom. 7.

Ambr.
de off.
c. 43.

Chrys.
in Ioh.
Hom.

46.

Hieron.
in 1. Cor.
11.

Aug. e.
pist. 13.

De do.
ctin.
Christ.
h. 3. c. 10.

the flesh of the sonne of man, &c.] ac-
cording to the letter, the letter killeth
Ambrose thus: In the Lawe was
shadow, in the Gospell an image, in
heaven the truth. Chrysostome thus
What is it to understand carnally
simply as the things are spoken, and
to seeke no further. Hierome thus
Christ left bread and wine, as he that
goes a voyage leaues a gage. Austin
thus: By reason of the resemblance
betwixt the Sacraments and the
things, the Sacraments often take the
names of the things: and elsewhere
* thus, This is a perfect way to dis-
cerne whether a speech be proper
figurative; that whatsoever in Scrip-
ture cannot stand with integritie
manners, or veritie of faith, that
solue thy selfe is figurative: where
upon hee further inferreth, that
one Saviours phrase of eating his
flesh, was figurative, because ac-
cording to the letter it is a sinfull

calling it also a carnall sense, to take *Ibid. cap. 5.*
figurative speeches properly, and a
miserable bondage of the soule. But
this kind of prooffe, which pro-
ceedes vpon testimonies, in this
~~our first~~ intended Treatise, wee
purpose to be sparing in ^{both}
because out of the mouth of two
or three, as well as ten thousand
witnesses, a truth may be establi-
shed; as also for that late Writers
of principall reading & learning,
have already published, and still
doe, intire Tractates, containing
the full consent of Antiquitie in
this point: the corruption also
of editions, imperfection of tran-
slations, and vnworthinesse of
Authors, may make vs the lesse to
set by this Testimoniall prooffe in
matter of faith; which finally
when it was at the best, was ne-
uer esteemed otherwise then a
forraine prooffe, and such as the
Scrip-

Scripture both olde and newe
does rather repell vs from, then
inuite vs vnto, when it saith; Say

Deu 30. 17.

Rom. 10. 5.

not, who shall goe up to heauen, or
beyond the seas to bring His word
vnto vs. for it is very ^{high} ^{and} ^{farre} ^{from}
in ^{thy} mouth, and in thy heart:

which holy direction wee of
these latter times may take more
especially vnto our selues, for
that we liue neere or neereſt vn-
to thoſe dayes whereof the Lord
thus ſpeaketh; Behold, the dayes
come when I will put my Law in their
inward parts-- and they ſhall no more
euery man teach his neighbour: for
they ſhall all knowe me. They there-
fore which find not light enough
neere hand, and as it were with-
in doores; let them, if they ſo
thinke good, goe ſecke abroad
for it: but elſe when light ſo a-
bounds in the houſe (and what
houſe is void of neceſſary light;
when

Ier. 31. 31.

when the Sunne shines) then
to goe into the yard for it, is
but a gadding disposition, and
which loues rather to gaze a-
bout then to take paines, rather
flouthfull to behold the light
then to make right vse of it: the
best light also for man to worke
by either in things heauenly or
terrene, beeing the temperate
and shadowed light; that which
is so open and glaring beeing a
dazler and confounder, and
which, who so vseth himselfe
vnto, may happe in the ende to
be deprived of the light he
hath, and be driuen to seeke out
of himselfe to bee resolved in
most palpable things. A nota-
ble example whereof our Ad-
uersaries haue made them-
selues in the present cause. For
whilest they would not be con-
sent with that light which the

Luk 12. 19.

window of our Sauours words
lets in [*Doe this in remembrance
of me,*] but must needs be rouing
and ranging abroad, passing
and compassing seas and lands,
tossing and ransaking all man-
ner of writings whereby to
find in this *His Bodie*, an other
manner of matter then a re-
membrance; it is now at length
befallen them, partly beeing
confounded in their imaginati-
ons, and partly beeing peruer-
ted in their iudgements (tho-
rough a skorne to bee content
wit a home-growing truth af-
ter so great trauels) that now
they cannot perceine a differe-
nce betwixt His remem-
brance, and His very reall pre-
sence; betwixt the signe, and
the thing; the shell, and the ker-
nell; the shadow, and the sub-
stance: whereby finally by the
iust

iust iudgement of God, who
suffreth men to beleue lies
which will not obey the truth,
they haue not onely lost the
substance by catching at the
shadowe, with the dogge in
the fable; not onely smother-
red and ouerwhelmed the Sa-
crament, by houeering and
doting vpon the outward ele-
ment, as children with hug-
ging and dandling choake their
birds; but also by conferring vp-
on it the same incompetible re-
spectsw which their forefathers
did vpon the brazen serpent,
they haue in the end peruer-
ted it vnto the like abomination:
and in stead of a faithfull re-
membrancer of Gods infinite
loue vnto man, erected vnto
themselves a most execrable
fore-staller of their hearts and
 deuotions vnto God, and so set

vp the most pernicious Idoll that euer was. Which, Christian Reader, that you may more plainly acknowledge, do but a while draw neere, and as it were from the toppe of a peere with me, behold what a taile of most fowle, stupendious, and impious, or rather blasphemous consequents it drawes after it: that so you may, as *ex ungue leonem*, so also *ex cauda draconem cognoscere*, and accordingly *abominari*. For vp-on their expounding *This*, in the text, to become His bodie and person *indeed*; both body, soule, and diuinity, (as the Council of *Trent* decreeth) *really, verily, and substantially* (for els they agree with vs;) iudge whether these Conclusions following doe not spawne and issue; as,
First,

Concil. Trid.
sess. 2. Can. 3.
& can. 1.

That

That the Mediator beeing
for euer returned vnto the state
of glorification; does notwithstanding ordinarily take vpon
Him a forme, farre inferiour
vnto the forme of His humili-
ation; as farre as the forme of a
loafe or cake of bread, is inferi-
our vnto the forme of a perfect
man. I

That when he meanes to be
adored, and bodily bowed
down vnto; then especially He
takes vpon him this breaden
forme. 2

That when He meanes to be
adored in a breaden forme, He
does not create, effigiat, or con-
tract the same, as the holy
Ghost did the forme of a doue
(to point out vnto Iohn Bap-
tist who was the Christ:) but wil
take the forme of that bread
which a litle before the baker 3

B 3. had

had made, and which, for ought can be perceiued, still is the same.

4

That he which *will be exalted among the heathen, and will be exalted upon the earth:* (Psal. 46. 10.) yet will in the Heathens eyes become more meane then the meanest worme, and at least seeme to them no better then a peice of bread.

5

That He which derideth the *Idols of the Heathen*, for that they can neither speake, nor stirre, nor saue themselves out of captiuitie, (Isa. 42. 2.) does notwithstanding present Himselfe in such a forme to be worshipped, which euery liuing thing can make a prey of.

6

That the breaden forme wherein he wil be adored, does there enter, *where* (Himselfe hath said it, Matt. 15. 17.) *what-*

soe-

sooner cutteth is cast forth into the draught.

That He vnto whome it was an infinite abasement, but once to passe through the purest wombe; does notwithstanding in His highest glory, make His ordinary passage through impure mouthes.

7

That He is incomparably more present in the mouthes of men, then in the hearts of men: as much as the Sunne is more present in his sphere, then in the eye of the beholder.

8

That as oft as this Body is rightly administred, so oft there doe concurre many miracles; as amongst others these following: 1. An vtter extinguishing and nullifying, or new informing the substance of the elements: 2. a retaining the accidents after such substance be

9

departed, or new informed: 3. An investing those accidents or breaden substances, with the perfect bodie of man: 4. The so qualifying that body, both for shape, quantitie, and properties, as that it cannot bee outwardly discerned from a morsell of bread: 5. That body to be subdued vnto the iawes and digestions of the receiuer, without hauing a bone broken: 6. That the humane bodie which thus is eaten, is alwayes in the heauens notwithstanding: 7. That there beeing but one bodie for all the world, yet shall euery true beleeuer, wholly eat that particular bodie substantially: 8. That the appearance of all these miracles, is with-holden from sense & reason: 9. That as many seuerall administrations, so many seuerall

rall performances there are of all these miracles: 10. Finally, that the Apostles, and their successors for ever, were indued with this diuinitie of power, to cause all these foresaid miracles as oft as they shall thinke good, vnto the end of the world.

That He which hath so done His *maruelous acts*, as that they ought to bee had in remembrance, (Psal. 111.) Hee which will haue His works considered to the verie sparkes: (Eccl. 42.) And He whose works doe not hinder one another: (Eccl. 16. 26.) is not with standing the author of all those inglorious, obscure, and selfe-confounding miracles.

That all these so strange, intricate, and (to forbear the qualitie of them) so stupendious, operatiuous, and conditions, the Mediatour does ordinarily

vndergoe and performe, for no necessity of man, but this; namely, to assure men of His incarnation, and suffering for them.

12 That the meanes of Faith are more hard to brooke, then the Faith it selfe: as much as it is more hard to belecue, that the Sonne of God does vsually take vpon Him the forme of a peice of bread for me, then to belecue, that once He took the forme of a reasonable man for me.

13 That miracles are ordinarily afforded to confirme that faith, which had nothing but hearing to beget it.

14 That greater miracles are ordinarily afforded to confirme faith, then euer were afforded vnto the first conuersion of any whomsoever vnto the faith.

15 That whereas such as will
not

not beleue *Moses & the Prophets*,
(*Luk. 16. 31.*) will neither be-
leue the greatest miracle: yet
not withstanding must they
which haue *Moses*, and the Pro-
phets, and the Gospel continu-
ally published amongst them,
notwithstanding expect a con-
tinual course of the greatest mi-
racles, toward onely the confir-
ming their beleefe.

That He which will not saue
them that goe to sea, but by means,
because He will not haue the workes
of His wisdom to be idle: (*Wis.*
14. 5.) will notwithstanding vse
incredible miracles towards
the producing that effect (the
strengthening of faith,) which
both, doth loose the grace the
more it is supported by mira-
cles, and also hath a speciall
meanes ordained of God, for
the breeding and furthering of
it,

it, namely, publike preaching:
and finally, the al-sufficient and
most necessarie operation of
the holy Ghost, promised and
assigned thereunto.

17

That whereas *planting and
watering* are one, (1. Cor. 3. 8.)
begetting and preserving (as
generation and nutrition) pro-
ceeding of the same causes: yet
are such kind of miracles to bee
expected, for the confirming
and strengthening faith, which
are not able in the least measure
to beget faith: nothing beeing
of force to convert outwardly
an vnbeleever vnto the faith,
but that which the light of na-
ture (beyond which his capaci-
tie cannot reach) can enter-
taine; whereunto these suppo-
sed miracles are most repug-
nant.

18

That *planting and watering*
bee-

beeing one; and of the two, planting beeing the more noble: yet must the Redeemer in His owne person water, whom by His ministers He daily planteth.

19

That the Sunne in the firmament so abundantly inlightning and refreshing all creatures here below, by meanes of ordinarie beames without any corporall descending; yet must the Sonne of Righteousnesse, so infinitely surpassing that creature in glorie, brightnesse, state, and vertue, notwithstanding corporally and personally descend (were it no more) for the onely inlightening and refreshing His vineyard and plantation.

20

That whereas Kings and Princes vpon earth haue this prerogatiue, to indow and possesse

lesse whome they thinke good with dignities and benefits, by the meanes of a Patent, or a Seale, without stirring a foote further: yet the King of Kings hauing giuen His Patents and Seales, His Couenants and Testaments, yea Himselfe once, & Sacraments ordinarily, with His grace continually, must notwithstanding come Himselfe in person, or else His gift must be of no force.

21

That farre harder burthens are laid vpon the weakeſt vnder the Gospel, then. vpon the ſtrongest vnder the Law, namely, to belecue and expect thoſe performances, which are farre lesse expectable at the hands of God, then (the pitch of the ſtrongest faith) the remoouing of mountaines.

22

That Hee which will not
bruiſe

bruise a broken reed, (Esa. 42. 2.) but will so tenderly handle and foster it, as thall make it growe together againe; does notwithstanding deale so extreame-ly with His littlest ones, as vnlesse they can belecue that to bee their Sauour, which all the world would take to be a morsell of bread, they must looke for no saluation.

That whereas the strong beleeuer *Moses*, did doubt whether water would follow vpon his striking the rocke, (Numb. 20. 10.) though God had expressly promised as much, and was readie to effect it: whereas also that vertuous *Sarah*, and the blessed *Marie* did likewise make question how those miraculous conceptions could be-tide them, which Angels from heauen did sensibly and expresse-ly

ly promise them: yet notwithstanding must it be expected at the hands of the weakest beleeuers, (when they shall see that which is confessed, and must be acknowledged for ordinarie bread) that they presently vpon the speaking two or three words, beleeue vpon paine of damnation, that it is our-right become their very God: and that without hauing more motives so to beleeue, then they haue to beleeue, a *rocke*, a *lyon*, a *lambe*, or &c. (by which names He is as expressely called, as euer He was by the name of this bread) to be their God.

24

That He which appeared so glorious, and so wonderfull, when He shewed but a little of Himselfe vnto some of his seruants (*Moses* and *Elias*) and that but seuerally; yet when He
means

meanes to make His personall approach vnto His Spouse, the Church, He then on the contrary puts off all His glorious apparell; and without so much as a messenger going before Him, without any noise, either of a wind, as at the descending of the Holy Ghost, or of a voice, loud, or soft, to giue notice of His comming, Hee alwaies exhibites Himselfe vnto her, thus contrarie to Himselfe, in the common, senselesse, and silly forme of belly-bread, made a little before of the Baker, and (a strong motiue vnto the Church, no doubt, to put all her confidence in Him) which euery worme can ouer-master.

That He which in Scripture ordinarily conuinceth men of Idolatric, onely vpon this, because

cause they worship that, which their common sense can tell them is a sensles creature: does not with standing ordinarily present Himselfe to bee worshipped in that forme which common sense does generally tell vs is a senslesse creature.

26

That the euidence which our Sauour produceth to prooue Himselfe to be risen from the dead, (*handle me, and see me, &c.* Luk. 24.) is not sufficient to prooue, whether that which men handle, see, and tast, bee a peice of bread.

27

That the only powers whereby mankind is able to discern a man from a beast, whereby to auoid killing; a wife from a stranger, whereby to auoid fornication; our owne from an others, whereby to auoid stealing; the hungry from the full, where-

wherby to practise charity, &c. are notwithstanding generally, either so weake, or so false, as that certainly they cannot discern a morsell of bread from the body of a man, a common creature from the Creator.

Finally, (to ransacke this denne of darkenes no further) That wheras the Lord thought it so great an indulgence vnto His most faithfull seruant *Iosuah*, when He caused the Sunne for a season to stand still at his prayer, as that He decreed neuer so againe to *heare the voice of a man*, (*Iosuah, 10. 14.*) yet notwithstanding since that decree, He hath bound Himselfe that at the voice, not of one man, but multitudes of men continually succeeding, should be caused, not a creature but the Creator, not to stay a while
in

in the heauens as that planet did, or as Himselfe did when He was beheld of *Steuens* at his Martyrdome, but to leaue His throane, (His glory at least) and then to descend in such manner and forme, as (did not the necessity of our confutation drive vs vnto it) were not once to benamed.

These consequents, Reader, how truly they follow vpon the exposition in question, for breuity sake we leaue to your selfe: onely this you know, that if but one of them all did truly follow (beeing false) it is enough to cōvince the principle it selfe to be according. But if they all, or most of them, doe both truly follow, and also are most false, vile, monstrous, and abominable; then if you can discern a lyon by his nayle, iudge
this

this opinion to be a monster
 by his tayle of abominations
 trayling after it: yea say if it be
 not of the very breed of that
Red dragon, which with his taile Apoc. 12. 4.
drew the third part of the stars, &
cast them to the earth: for surely
 had it strength to his length,
 what would it else but reach vp
 to the heauens, and wrestle
 with the starres, yea fasten vp
 on the throne of the highest?
 Or say if that Beast could haue
 more names of *blasphemy* vpon Apoc. 13.
 his head then this hath? For if
 it be * *Blasphemy* to attribute * Aquin. 2. 2.
 any thing vnto *God, which is not* 9. 3. 2. 3. C.
conuenient; then what shall it be
 to attribute that vnto Him
 which is as despightfull and re-
 proachfull as can be imagined?
 For what meant *Moses* when he
 tooke that golden calfe, and
 beating it to powder, made
 the

the Idolaters drinke of it? what was his meaning? was it to doe a honour vnto the Idoll, or to ingraine the people in Idolatry? was it not in his vtmost hate and detestation of the Idoll, and to shew the people how that which they had made their god, was not able to saue it selfe out of the filthy gutter? Could there then be imagined a more abominable reproach against the highest, then once to imagine the like manner of receiuing Him? Or does their adoring Him, as they pretend, before they thus receiue Him, helpe the matter? So did the souldiers first crie, *haile King*, before they spit on Him; so did *Iudas* first kisse Him, before he betraied Him; and so their first (like) adoring Him, and (then with their good wills) eating
and

and swallowing Him vp; what
is it else but so much the more
blasphemous mocking Him,
when it is accompanied with
such abominable entertaine-
ment? yea, what more abomi-
nable vsage can be imagined?
more dishonourable to the per-
son of God; more crosse to His
wisdome, prouidence, iustice,
and gouernement; more re-
ugnant vnto His goodnesse,
gentlenesse, tendernesse and
mercie; more obscuring, con-
founding, defacing, and begoa-
ing His most diuine, most ho-
nourable, most pure, and most glori-
ous attributes, and properties?
Imagine who can? Imagine, O
Satan, if thou canst? and if
thou canst not imagine more
rebellious, more treacherous,
more impious, more hellish
supposes against the State and
Per-

Person of thy Creator ; then
(since thy malice is incurable
and yet an excellent caldron to
boyle thine owne torment) call
out vnto thy imps and furies to
plie their fire-workes : for the
maine engine wherewith o
late thou hast inclosed such
multitudes of Idolaters vnto
thy kingdome begins to crack
call therefore vpon thy hang
men to deuise new tortours, v
on thy pen-men to forge new
authors, to bowell, mangle
poison Fathers, and peruer
Scriptures: let them face down
all the world that all are blind
and must be blind in this myste
ry (of darknesse thou meanest)
yea let them turne themselues
into Angells of light, and be
come zealous pleaders of Gods
cause: let them tell vs (among
other stuffe) that His body

of a peculiar nature; for that It
could walke vpon the water,
could vanish out of sight, and is
a glorified body: as if also the
body of *Peter* did not (by the
like miraculous suspension)
walke vpon the water? as like-
wise *Philip* vanished out of
sight; or as if glorification did
take away the bodily nature; or
that He spake not of His body
before it was glorified? But
principally and with most fell
violence let them crie, out vp-
on all arguing and reasoning in
this busines. And withall let
them alleadge, how, *God sees*
not as man sees, nor is affectable as
man is; that He often thinkes that
precious, which man thinkes vile;
He could passe through the wombe
of a woman without defilement, &c.
But about all, let them neuer
forget to tell vs of Gods *Omni-*

potence, and that we infinitely
robbe the same, by denying these
their monstrous supposes, as if
there were any thing impossible
with Him? And thereupon fi-
nally let them glory in the
strength of their owne Faith,
for that, it is so strong (numbd,
seared, and senselesse indeed) as
that with ease they can beleene,
that which their aduersaries are
afraid once to imagine. And
then last of all, let them close
vp all with this pleasing con-
ceit, that surely their opinion is
inuincible: for why? because
(no doubt) it is builded vpon a
rocke; yea the most high and
mighty Rocke, the omnipo-
tence of God. But, alas, poore,
miserable, abominable fooles!
For if he be a foole that builds
(though neuer so good stuffe)
vpon a sandy foundation; then
how

how abominably foolish is he,
 that builds most rotten and
 most vile stufte, vpon the most
 precious foundation? As if
 cob-webs were any whit the
 stronger for beeing built in
 pallaces? shall they not so much
 the sooner be swept away? so
 this their like planting such spi-
 der-like, abominable stufte thus
 at the right hand of God, so
 farre shall it bee from getting
 strength thereby, as that from
 thence it shall receiue most ter-
 rible confusion. The power of
 God, who denies it, yea wee
 glory in it that it is omnipo-
 tent: *all things are possible vnto*
Him; we know it: Scripture
 teacheth it: namely, so far forth
 as they carrie an honour in the
 performance. For else, why saies
 an other Scripture, *it is impossi-*
ble that God should lie? but to

shew vs, that no kind of dishonourable actions (whereof lying is one) may bee ascribed vnto Him: All power also to disgrace, diminish, or destroy (finally) either it selfe or other, beeing impotence and vnstainednesse. Before therefore they had presumed to affirme that God can doe so, or so; they should first with feare and reuerence, haue considered whether it might stand with His glorie, so, or so, to worke. For that His power does neuer worke outwardly to the creature-ward, but as it is first beckned vnto, and cited by His glory: that beeing the ground and square of all power and possibility whatsoeuer: euen the power of sinne beeing grounded hereupon, because the glory of God is aduanced by subduing sinne:

sinne: All sayings, finally, interpretations, and expositions whatsoeuer, beeing no further allowable, but so farre forth as they make for, or at least may stand with, This diuine Glory. The Church therefore interpreting those tearmes of *Face, Eyes, Hands, Armes, Wings, Foote, &c.* to be attributed vnto God improperly, and by way of His gracious condescending vnto, and sympathizing with mans nature; because beeing litterally taken, they are derogatory vnto His eternall glory, whereunto *simplicity* and *uniformitie* is of absolute necessity. Are then thy supposes dishonourable vnto God? So far then is the Omnipotence from effecting them, or yeelding vnto them the least possibility of proceeding from Him, as that

infinitely it barres ,repells and
 abhorres them. True indeed,
 time was, and wee blesse the
 time,when He tooke contempt
 vpon Him; (so loued He the
 world, mans misery otherwise
 beeing endlesse;) but what of
 that? is therefore honour and
 dishonour vnto Him all one?
 He passed through the wombe
 of a woman without defile-
 ment; true:but was it without
 abasement? where then is the
 merit thereof? Or he *that hum-
 bleth Himselfe, in that He does
 behold the things done in heauen
 and earth;* did He not infinitely
 more humble Himselfe in de-
 scending into the *heart of the
 earth?* Or because also He was
 scourged and crucified without
 any defilement , shall that also
 be counted all one vnto Him,
 that so thou mayest crucifie
 Him,

Psalm 5.

Him, yea drinke His heart
blood againe and againe? We
grant also that as He is pure
God, He is not onely vnpollu-
table, but also vnaffected
with mans actions. But shall
man therefore be carelesse of
his actions? The blasphemies
of wicked men do no way hurt,
or come nigh Him; shall it
therefore be lawfull to bla-
spheame? *If thou sinnest* (saith Iob 35. 6.
Iob) *what dost thou against Him:*
or if thou be righteous, what giuest
thou unto Him? wilt thou there-
fore be indifferent whether
thou sinnest or not, whether
thou does well or not? *Hee*
sees not as man sees; well: His
Eternall and incomprehensible
nature indeed, sees all things in
a moment, and without obser-
uing time, place, or circum-
stance: But as He hath set

Himselfe in reference and aspect vnto his creature, especially that creature whose nature He hath assumed, He now hath determined to see, though not peruersly as wicked men, nor shallowly as all men, yet by those courses and formes of conceiuing, which he hath ingrained His creature withall: And therefore now forbears not to say, *I will goe downe, and see whether they haue done according to their crie, and if not, I will knowe*: yea, now He will be affected with his creature, will be angred and pleased with it, will accept honour and euen outward respects from it: the holy Baptist therefore professing himselfe not worthy to untie the latchet of his shoes; and the good Centurion esteeming him too great to enter the roose of his house:

Gen. 18.31.

house: yea now He calls for the
*bending of euery knee, and the fal-
ling downe before His footestoole,*
with all possible praise, honour,
and glorie. Remember there-
fore, O presumptuous man,
(wormes meate, dust, and a-
shes,) remember, that His re-
uealed Law, not his incompre-
hensible nature, must bee thy
square and gouernour. His law
bids thee euery where ascribe
vnto Him all glorie, praise,
power, and dominion; giue
Him therefore that He calls for:
and seeing He calls for honour,
see thou offerest nothing vnto
Him, but that which, at least,
thou thinkest to be most excel-
lent, and most honourable: and
whatsoever thou wouldest e-
steeme vile, inglorious, or con-
tumelious, if it were offered
vnto thy selfe, so farre must thou

be from offering that vnto Him,
or supposing it by Him, as thou
wouldest be from blaspheming.
Thou reachest forth thy hand
in loue or fauour vnto some
man; he biteth it, or puts it in
his mouth; does hee honour
thee in so doing? or if thou ta-
kest such vsage for a fowle in-
dignitie, wilt thou offer the like
vnto Him, vnto whome thou
owest all honour, feare, dread,
and reuerence vnto? Or be-
like when Hee so calls for *ho-
nour, glorie, maiestie, &c.* Hee
meanes some other matter,
or retaines some speciall no-
tion vnder those words,
which man neuer meant?
As if God speakes vnto vs
in any other language but
our owne? or when He forbids
murther, adulterie, stealing, &c.
He meanes any thing else by
such

such words, but as man (the maker of words, as God is the maker of all things) intended them to signifie? Then know, O perverse man, that when he generally calls for honour, glorie, maiestie, wisdom, iustice, &c. to be ascribed vnto Him, Hee meanes nothing else but those respects and offices (saue onely in the highest degree) which man that made those words did first meane to vnderstand by such words; vlesse thou meanest to make His word of no effect, yea a very snare and intanglement vnto vs, and to speake by contraries, and so to blaspheme it as thou doest his Omnipotence. But finally, were it so that these supposes did not indeed dishonour God, and so consequently might be allowed amongst things not impossible; must

must they therefore of necessitie be beleueed? because dooms day may be to morrowe, must it needs therefore so befall? God can raise children out of stones, and humane bodies out of morsells of bread; must it therefore so be expected? does possibility impose necessitie? to what purpose then is there so great labour to prooue a possibilitie of these things, which both they are infinitely shut from, and also were it graunted them, they are neuer the nearer. As little does it helpe them, but more and more condemne them, when they challenge all argument, and renounce all kind of euidence which either sense or reason offreth in this cause. For are not Sense & Reason the very ordinance of God, imprinted in mans nature when it was

most

most perfect? yea, in the estate we now are in, are they not the onely meanes whereby wee are both capable of His will, stand liable vnto his lawes, and tractable to His purposes? Does not euery word of God presuppose at least a reasonable vnderstanding, being otherwise as commendable vnto the beast? yea, when the Lord meanes most palpably to conuince men, does He not referre them to their senses? Are not not all His expostulations & messages whatsoever, directed vnto the conscience, whose ground is Sense and Science? does He not send Luk. 24. 39. the vnbeleeuer to his touch, to 1. Cor. 13. 14. feele the truth of his resurrection? the Ruffian to the light of nature, to see the deformitie of long haire? and the hypocrite to the common opinion, to see the

1. Cor.
14 23.

the madnesse of speaking in an vnknowne tongue? yea, does He not euerie where conuince men of the greatest sinne, euen of Idolatrie, onely by this; because they worship that which their common Sense could tell them was a senslesse creature? whereas if the power of common sense bee so blind, or so weake, or so false, as that it cannot certainly say, whether the thing it sees, handle, and tasteth bee a morsell of bread or not; how shall it be able to say, whether that which it worshipping be a stone or not, yea and that so infallibly, as that the worshipper thereof shall bee condemned, by the sentence of the most vpright Iudge, to be an Idolater thereupon? For may not the Idolater iustly plead, that howsoeuer his common
Sense

Sense told him it was a stocke,
or a stone, yet might it indeede
bee very God, as well as that
which common sense affirmeth
to be a morsell of bread, is not-
withstanding very God? And
if it be replyed vpon him, that
he might haue found Scripture
to warrant the person of God
in the appearance of bread; may
he not readily answer againe,
that there is as much Scripture
to warrant the person of God
in the appearance of a stone,
for that the same Scripture cal-
leth as expressely the same God
by the name of a stone, and a
rocke, whereof for ought hee
knowes, his God may bee a
peice? And thus by the disa-
bling the iudgement of com-
mon sense, shall the Idolater be
furnished with a faire excuse;
and may in the ende be iustified
for

Isa. 48. 37.

for taking a tree, and making a fire to warme himselfe with one part, does make a god of the other: aswel as they which of the same dough fill their bellies with one part, and then fall downe in adoration before the other. So as this renouncing of common Sense, what is it but to cut in sunder the strings of Gods providence (wherewith hee leads men in and out before Him, like a flocke of sheep,) and flatly to pervert the rule, and blaspheme the proceedings of His Iustice? True indeed, the Scripture often tells vs, that humane wisdom and vnderstanding is vanitie, foolishnes, yea, enmity with God; partly because the wisdom of most men is foolishnesse indeed, and partly because in comparison with Gods wisdom, the best

is but foolishnesse: but principally, because vnder the dominion of vnbeleefe, malice, and concupiscence, it is abused, perverted, and made enmity with God, as a weapon in the hand of a rebell becomes enmity against his Prince: But shall we therefore from these-like respectiue, comparatiue, and abusive speeches, proceed absolutely to frustrate and disannull the faculries themselves? Because the corruption of nature must be wrought out, must therefore nature it selfe be destroyed? Or because the light of nature must be subiect vnto the Faith (and so is a Prince to his Physitian, or Pilot, in their elements) shall therefore the faith cleane put out the light of nature? does ruling ouer subiects consist in destroying subiects?

iects? cannot my beast be subiect vnto me, vnlesse it falls downe vnder me? or because the Eye cannot heare, shall therefore the Eare put out the eye? So because sense and reason cannot lay hold of future things, shall therefore the Faith deny their iudgement in present things? yea take away these reasonable powers, and what shall become of the Faith? can it be ingrafted into the beast? For as the naturall man is the wild oliue, vntill he shoots into the true vine; so is the faith without effect, and must rerurne to Him that gaue it, vnlesse it finds a reasonable (though a wild) stocke to receiue it, and finde materialls vnto it. Or againe, how shall an infidell be conuerted (though in the act of conuersion these naturall facul-

faculties most of all must be restrained) if Sense and reason be thus wholly laid aside? For the onely meanes which Grace vseth vnto mans conuersion, being preaching and miracles: take away Sense, and what shall become of preaching? how shall we heare, or how shall we read? So againe take away reason, and what shall become of miracles? how shall they moue admiration and astonishment, or get acknowledgement? In so much as it might bee a short decision of this whole cause, to retort their argument, and say; Common Sense does acknowledge no substantiall change in this bread, nor any manner of miracle whatsoeuer; therefore no such matter in this businesse may bee supposed. For all the miracles that euer we read of,
not

not onely were acknowledged by these naturall faculties, but also were immediately directed vnto them, whereby to be conuained vnto the heart of the natural man, toward his conuiction or conuerſion. For the firſt intent of all miracles beeing to conuince vnbeleefe; either in whole, as in the vnbeleeuer, or in part, as in the weake beleeu-er: As for the vnbeleeuer; nothing can poſſibly come at him but that which this naturall light (beyond which he hath no capacity) can entertaine: and as for the weake beleeu-er; conſidering that weakenesse of faith is (in degree) a want of faith, neither againe can he be outwardly wrought vpon. toward the remoouing that his weakenes, but by thoſe manner of meanes which can in ſome mea-

measure worke vpon vnbeleefe
it selfe. So as those manner of
miracles which this outward
light of nature cannot acknow-
ledge, must needs be as vaine
(and therefore not of Gods
working,) as to point out the
way to a traeller, and then to
put out his eyes: the proper in-
tent of all miracles beeing this;
outwardly to point vnto that
supernaturall power, which in-
wardly Grace onely does re-
ueale. True indeed if the light
of Grace does affirme or re-
ueale any thing which this
light of nature cannot conceiue,
or does contrary, there must it
be suspended and renounced:
but no such matter is there in
the present businesse. For nei-
ther does the Scripture, nor
(Scriptures expositor) the
Church (the onely windowes
of

of the light of Grace) affirme
any substantiall change, any mi-
racle, any con-or transubstanti-
ation whatsoeuer to be wrought
at this time. For first concer-
ning Scripture; where does that
affirme or import any such mat-
ters? That He tooke, brake,
blesed, and gaue bread, &c. all
the reports of the first instituti-
on doe auouch: but that this
bread was conuerted, changed,
or any way in the nature there-
of altered, but as all other bread
is by the force of naturall diges-
tion, no Scripture makes any
the least mention. It saith, This
is my body; true: and who saies
otherwise? but what meant He
when He called *Peter* a stone,
did he meane to turne him into
to a stone, as He did the vnbe-
leeuer into a pillar of salt? He
called also *Herode* a fox, *Judas*

deuill, and the *Pharises* vipers;
Himselfe also is vsually called a
son, lamb, stone, rocke, &c.
as we haue noted; cannot these
sayings bee true, vnlesse they
prooue so indeed? If then the
words may haue an other mea-
ning, and that by the law both of
common and diuine formes of
speech; must we needs suppose
these most incredible, mon-
strous and impious operations,
only for this ende to help the
words to a meaning? yea had it
not beene farre better to haue
professed ignorance of their
meaning, then thus to con-
found and offer violence vnto
God, and all his courses to-
ward the filling vp of dead let-
ters with a meaning? Or belike
cannot the intent of our Savi-
our in this His Ordinance take
effect, vnles these miracles, and
speci-

especially His reall presence
waies concurre? So indeed
they must say, or else nothing
left them. But say then; what
was the intent of this our Sau-
ours Ordinance? If it was for
His remembrance; we know
that the remembrance of
thing is not onely possible
without the presence of it, but
also does necessarily imply the
absence of it, and no way pos-
sibly can bee one and the same
with it. So farre also is the re-
membrance of a thing from re-
quiring any substantial change
as that the more stable the ele-
ments and tokens are, so much
the more firme and constant
remembrance shall bee caused
thereby. Secondly, if our Sau-
ours intent in this His ordi-
nance was not onely for His re-
membrance, (though to say
more

more, what is it but to adde vnto His owne words, but also to giue the receiuers a full and reall possession of Him and all His benefits: yet also may such a purpose be effected, not onely without any compounding or changing of natures, or this reall presence, but also without these elements or Sacraments at all; namely, by the publication of the Gospell: wherein these benefits and all manner of promises, are most immediately tendred vnto the faith of the hearer. In which respect one of the Fathers forbears not to say, *I take the Gospell to be the Body of Christ, and that more truly then the Sacrament*: as also another; *who so hath abundantly drunke of the Apostles springs, hath already receiued whole Christ*: and a third, *The word made flesh, must be deuou-*

Hierom. in
Psal. 147.

Greg. Niss.
in vit. Moys.

Terrul. de
resur.

D i red

red with hearing, chewed with understanding, and digested by believing. Thirdly, if our Saviours intent was not onely to refresh His remembrance vnto vs, or to giue vs a full possession of Him, but also to giue vs State and Sefne of such possession; yet neither hereunto is either His Reall presence, or these miraculous supposes any way requisite: no more then they bee requisite vnto the same intent in the other Sacrament of Baptisme. Fourthly, if the intent of this our Saviours ordinance be, not so much for our spirittuall partaking Him (which is the worke of faith alone,) nor againe onely for our visible partaking Him, (which is the intent of euery Sacrament,) but further that we may mutually and ioyntly so partake Him, (which

which is the most proper intent thereof) yet as we be severally made His visible members, by the sensible partaking of this ordinance, where no such presence nor wonders are supposed: so may we be joyntly and mutually made His visible body, by the sensible partaking of this communion, though still the elements remaine simple, and the same. Fifthly, were it to be supposed, that the intent of this His ordinance, were to give grace and faith vnto the receiuer; yet as the brazen serpent was neuer more then (as *Isaiah* called it) *a peice of* King 18 4: *asse, though all that looked upon it did live thereby:* so might these simple elements neuer exceede their naked and simple natures, though as many as did eate thereof should get grace there-

by. Or finally, shall we suppose the intent of this Ordinance to be (as some of the Adversaries would have it,) for the exercise and triall of our faith, whereby to learne to beleue His omnipotence, in first beleeuing His bodily presence in so vnlike appearance? and is this a fit exercise for to learne a weak faith to beleue, by putting vpon such manner of supposes? he that shall complaine of a weak stomacke, shall he be prescribed to goe eat the strongest meat or he that can hardly stand on his legges, shall he for his recovery be aduised to runne races then indeed may he that complains of a weake faith, be washed vnto the exercises of the strongest faith; and hee that would faine beleue that the Sonne of God was once made

man for him, let him be taught for a preparatiue to beleue, that hee thus daily takes the forme of a peice of bread for him; and so not only the means shall prooue incomparably more hard to brooke, then the end, most preposterously, but also that which was intended to comfort, or (suppose) to exercise the weake faith, shall ouerwhelme and breake the backe of the strongest faith: though (who knowes not) the intent of this Sacrament is to refresh and nourish, not to exercise the faith; and that the way thereunto should be by supplying new strength, and producing more plaine euidence; not by increasing the burthen, and further perplexing the Senses. Last of all, what intent or benefit can there be imagined for

the behoofe of man, which our
Saviour cannot effect vnto vs
without his bodily presence?
yea, the least miracle that euer
we read of, and whereunto the
Omnipotence of God did least
of all descend, were it but the
softest voice, or the reaching
forth of a hand, &c. would it
not far more mooue and worke
vpon the hearts of men, (were
miracles now to be expected,)
then this all-surpassing Reall-
presence, and most stupendious
concurring operations? Vvee
conclude then, that no possible
or imaginable intent of this our
Saviours Ordinance, does take
any the least furtherance by
these manner of supposes, but
rather is viterly oppressed and
confounded thereby. For
whereas the principall intent
thereof, is to put vs in minde,
that

that He tooke the forme of a man for vs: what doe these suppose, but teach the flat contrarie, namely, that Hee hath left the forme of a man, and hath betaken vnto Him the forme of common bread; yea, not onely the intent of this Sacrament, but euen the foundation of the Christian faith is distempered; and (as much as in man lyes) ouerturned hereby. For if Hee that is a perfect man, seemes to be a morsell of bread; if Hee seemes to be bodily eaten, and seemes to be chewed with the teeth, when indeed Hee is neither so eaten, chewed, or any way touched: shall not men hereby learne to imagine, that likewise when He was here vpon earth, He might seeme to be a man, and yet was not; seemed to bleed, suffer, and die, and

yet indeed did not; and so the life and power of our Salvation to come to nothing? If then neither the words of our Saviour, nor any imaginable meaning of them doe inforce this Reall-presence, where is the Scripture that must make vs put out our eyes, and renounce all our wits for gain-saying it? or that Scripture which tells vs *that wee must eat His flesh, &c.* does it of necessitie bind vs to beleue, that here it is in the forme of bread? as if the true eating of this flesh indeed, did not consist in our onely beleeuing on Him, and that before euer we tast of this Sacrament? Or must we suppose, that though no Scriptures expressly affirme these things, yet by inference or circumstance they may imply as much? yea rather
the

the cleane contrary: For had our Saujour intended, that this His Ordinance should bee accompanied with these so vn-couth and incredible operations, together with such deformitie of His presence, would he not haue giuen most expresse intelligence and warning thereof at the first institution? would He haue giuen them no expectation of such wonders toward? no caueat to *heare with the right eare, and see with a single eie*, as alwaies in matters of more importance then appearance, He vsed to quicken His hearers withall? yea, had the Disciples supposed any such wonders, would they haue bin so silent, without so much as asking, *how can these things be?* or they which were so apt to make questions, and difficulties, and

Luk. 5. 9.

Ioh. 16. 16.

to wonder at his ordinary miracles; yea, to be so astonished at a strange draught of fishes, could they let passe this masse of miracles vnregarded? Or if they so easily swallowed all these things, how was it that by and by after, when our Saviour did but say, *Yet a little while, and ye shall not see me, and a little while and ye shall see me, &c.* they were so troubled, as that they professed they knewe not what Hee said? could they conceiue immediately before, how Hee could be here and there, and euery where, in all the corners of the earth bodily present, and at the same time, and yet now could not vnderstand, how *a little while they should see Him, and a little while not see Him:* and that when he told them that *He went to the Father?* Or must wee

sup.

suppose that the Disciples were so fully resolved of our Saviours deity, as that therefore at this supper they made no maruell at any thing which He said or did. But had it been so, they would neuer so haue forsaken Him presently after supper, and runne away from Him, neither would they so slenderly haue beleueed His resurrection, as to thinke it an *idle tale*, Luk 24 11. when it was first reported; especially beeing a thing farre more credible, and farre more becomming the Almighty (then the most tolerable amongst these supposes,) and whereof He had often forewarned them, and shewed many experiments of his power therein. But be it so, that the Apostles were so past all maruelling at our Saviours workes: yet could they be

be so vnmindfull of the weake
beleefe, which future times are
more and more subiect vnto,
as in their Epistles and Go-
spells to leaue no mention of
these wonders, concurring at e-
uery Sacrament, and beeing of
such necessitie to be beleued,
which also had they with many
repetitions and inculcations
put posterity in mind of, yea e-
uen inserted into their Creed,
yet all would haue been little e-
nough to haue procured vnto it
the meanest degree of vnfaigned
beleefe. Or againe, how is it
that they so often rehearse in
the Gospells the other mira-
cles, and yet will not vouchsafe
any of these once the namings?
was His turning *water into wine*
so memorable, and yet His tur-
ning a *morsell of bread* into the
perfect body of a man, or making
them

them both one (which is worse)
not worth the speaking of?
Could His *multiplying loaves* be
more wonderfull, then this
multiplying humane bodies? or
was his *transfiguration* on the
mount more meruailous, then
this His *transformation*, or,
transubstantiation, if it were not
counterfeit? Or was the Apo-
stles power ouer Scorpions
and serpents more worthy to
be recorded, then this incom-
parably exceeding (supposed)
power ouer the Mediatour, to
cause Him corporally to de-
scend, when they and their
successors should thinke good?
To conclude then, as no Scrip-
ture affirms or implies, so all
circumstances are most contra-
ry to this *Reall presence*, and the
rest of those intollerable suppo-
ses, which the light of nature is
so

so silent for gain-saying. What then, in the second place, saith the Church? For the Church hauing nothing but either from nature, as they are men; or from Scripture, as they are holy men; it must follow, that where nature and Scripture are silent, the Church must needs be silent. Those Fathers also which tooke vpon them to write the meruells of both the Testaments, for as much as they made no mention of these which are pretended, may it not be a faire argument, that the Church neuer knew them? would they haue omitted those wonders, which in regard of obscurenesse more needed, in regard of strangenesse more challenged, and in regard of (supposed) necessitie more required, notice and Faith at the hands

Aug in 3.
libris.
Nazian.in
Poem.

hands of men then any of the rest? Yea, hee which writ them at the full (as all things else) least he might be thought of forgetfulnesse to have left out this biggest miracle, thus saith of the Sacraments in an other place, *that because they are knowne unto men, and by men are wrought, they may haue honour as things appointed unto religion, but wonder as things meruailous they cannot haue.* Euen thus much alone might it not bee sufficient to conclude the Church to be negative concerning these supposes? or must we rather goe search from age to age, the particular determination of the Fathers and writers in their times about these matters? So indeed would the Aduersaries haue it: not because they thinke to help their cause thereby, but,

partly

Aug Tom 3.
l. 3. de trin.
cap. 10.

partly because they have no succour left, where-vnder to shelter themselves, but this pretence; and partly for that by this kind of search, they hope to gaine time, and neuer come to an end. And yet notwithstanding even in this kind hath the facility of our writers followed them, and discovered vnto the world how the ancient Fathers neuer dreamed of these their monstrous supposes. And for a tast thereof, my selfe was purposed, Christian Reader, to haue noted from the first (in time) of note, *Clemens Romanus*, and so through *Ignatius*, *Iustine Martyr*, *Irenaeus*, *Tertullian*, *Clemens Presb. Alexandrinus*, *Origen*, *Cyprian*, *Eusebius Emisſenus*, *Eusebius Caſariensis*, *Concilium Nicenum*, *Athanastus*, *Cyri*, *Epiphanius*, *Ambrose*,

Greg.

Greg Nissen: Chrysostome, Greg.
 Nazzen. Hierome, Austine, Ful-
 gentius, Vigilus, Concil. Con-
 stant. Beda, Theodoret, Bernard,
 Bertram Paschasius, Ribanus M.
 Drubmarus, Lombard, Bonauen-
 ure, *In canoniam*, vntill the
 times of the first protestation,
 the elements in this Sacrament
 were neuer esteemed to depart
 with their nature, nor were e-
 ver counted more then as
 signes, scales, tokens, figures,
 sacraments, &c. of this His bo-
 dy. But, partly for the reasons
 pleaded in the beginning, I
 forbear that labour; and partly
 because this kinde of prooffe,
 though the Authors were ne-
 ver so worthy, must be answer-
 ed in the end as that woman of
 samaria was by her country- Ioh 4.42.
 men; now beleene we not for thy
 saying, for wee haue heard Him
 our

our selues: there beeing a nearer and more contenting euidence, which the prouidence of God hath ordained, to stablish the heart of man, then the authority of any (especially farre fet) whatsoeuer. But as touching the testimonies which they alleadge, we thus shortly answer: First, the Authors which they vouch, so far forth as that notorious *Expurgatorium Index* hath had the trimming, or rather the bowelling of them, so farre wee might well returne them, as authors and sayings of their owne framing. Secondly, as holy and excellent tearmes and respects as any of them euer gaue to this Bread; they gaue euery way as holy and as great vnto the other Sacrament of Baptisme. Thirdly, were it so that neuer so many

many made for the, yea should
Angels from heaven teach vs
to worship God in the shape or
shew of bread, or in the likenes
of any thing either in heaven
or earth, we must abhor them.
Fourthly, were it so that some
late Writers amongst their o-
ther workes haue infolded
(or rather rehearsed) this
their opinion; yet as holy *Aaron*
was ouer-borne by the multi-
tude, to set vp that golden
calfe, which the people was so
mad vpon : so may it be ima-
gined that men, well otherwise
affected, might in the like dread
of a more scarce beast, then the
multitude, be carried with the
stream of the times, and yet
test it as *Aaron* did, though
no more excusable then *Aaron*
was. Last of all; those testimo-
nies which they truly alladge
out

out of the auncient Fathers,
for many hundred yeares to-
gether, immediately succee-
ding the first institution, are vr-
ged and pressed of them be-
yond and contrary to the intent
of the writer: namely, by taking
those sayings according to the
fulnesse and propriety of the
letter, which they by way of
figure only, hyperbollically, or
comparatiuely, vsed to amplifie
and exaggerate the worthines
of this Sacrament vnto the re-
ceiuer. As one saying of it thus
*Thinke not that thou receiuest
bread, or wine, when thou comest
to these mysteries, &c.* euen a
neighbours will say when they
inuite one another, *looke for
good cheere, &c.* meaning that
good cheere is not the intent
of their inuiting: yea some per-
aduenture not forbearing to say
flatly

flatly, that the bread and the wine are converted into His bodie and blood, even as monie may be said to be converted into land, a penny into a penny loose, &c. An other againe saying; the same thing which is beleued with our faith, is receiued with our mouth: euen as the seale and the instrument, or the instrument and our act is all one. And some finally saying, in the bread, is receiued that which did hang vpon the crosse; meaning, that nothing else is intended in the receiuing that bread, but the benefit of Him that so died. These manner of phrases, and patheticall amplifications, the Fathers are not scrupulous sometime to bestow vpon this Bread: yet so as withall it may easily be discerned, how they neuer had therein any further intent, but partly

partly to weane the conceit of the receiuer from regarding the belly-elements; and partly by so attributing vnto the signe, the vertue and power of the thing, the spirit of the receiuer might the more kindly glide out of earthly shadows and resemblances, into heavenly apprehensions and fruitions: so as from such kind of comparative, ardent, and hyperbolicall speeches, for any to gather positine and absolute conclusions, beside the impiety of it, what is it else but extreame rudenesse and violence? And as well may they couclde, that *the Anachims had cities fenced up to heauen; or that the earth did rend with the sound of musicke;* because so saith the letter of certaine Scriptures: or that *David was no man,* because so he

Deut. 21.

1. King. 140.

e saith, *I am a worme and no
 man: or, that Paul was nothing,
 because he that planteth, &c. is
 nothing, but God, &c.* or, that we
 must not bid a freind to din-
 ner, because our Saviour saith,
and not thy freinds, but the poore,
 &c. euen all these may they
 conclude, as well as conclude
 that there is no bread in the Sa-
 crament, because a Father
 saith, *looke not for bread when
 you comest thereunto: yea and
 well may they conclude
 from the same Father, that we
 must not thinke to receiue His
 bodie at this Sacrament, be-
 cause also these be his words in
 another place; Thinke not that
 you receiuest by the hand of man,
 the Bodie of God, but that with
 us thou receiuest fire from hea-
 ven, &c.* Yet these manner of
 things they are which the Ad-
 uer-

Chrysost. in
 serm. de Euc.
 char. 13.

Hieron. in
Matth lib. 3.
cap. 16.

uerfarie culls forth; and stretch
ing them vpon his monstrous
opinion, according to the
most and hyperbolicall exte
of the letter, does thereupon
boast, that the Church and People
thers are wholly of his side: an
so as one of the Fathers saith
the Pharifies, that *simpliorem*
quando literam occidunt filium
Dei, may it most truely be said
of them, that by their sticking
in the naked letter, they bore
(as much as in them lies) kill
Sonne of God, and also poison
the good meaning of the Scrip
thers, and all for the supporting
and maintaining their most abomin
hominable Idol. But, blessed
be God, the Church was alwaies
waies waking, and quicke enough
nough to discover, and cry out
against such abomination
and as shee neuer failed to reu
stor

store the truth and Sacraments
vnto their integritie, as at any
time they grewe tainted with
ynwholesome compounds, or
pestered with traditions: so e-
specially hath She in her elder
yeares, purged and redeemed
them euen with her blood, frō
passe of incumbrances and
corruptions. In which busines,
Her zeale to restore this Sa-
crament to the first simplicitie,
made Her pare it to the quicke,
and withall peradventure to
increaue it of some allowable re-
spects, yet did Shee therein no
otherwise then as necessitie re-
quired: considering how prone
mans nature is to goe a who-
le after every fancie, and to
turne the *glorie* of the inuisible
of God, not onely into the *simili-*
tude of a beast that eateth hay,
but also into the *similitude* of

E I that

that which beasts and worme doe consume and eate. For such is the propertie of deceitfull errour, when it cannot put the head forward, euen (serpent like) to put the taile forward when it cannot get in by most likely courses, to fetch about by courses most vnlikely: when it sees vs strongly prouided on the left side, to trip vs vp (assail at least) on the right side: when it cannot intice vs frō the love of good things, to make vs dwell vpon the colours and shadowes of such good things: when it cannot drawe vs from the love of Scriptures, to make vs familiarly draw so neere, as to pinch presse, and tread vpon Scripture: when it cannot perswade vs that there is no such fruit in them, then to perswade vs to take the very leaues and letteres

for the fruite of them: vnder which oftentimes if they carrie any breadth, it selfe will priuily lurke, and make them swell so fairely, and shew so goodly, as not onely the fruite shall be shadowed and sowred thereby, but also it selfe in the stead thereof most greedily gathered and intertained. As (for a faire example) these words of our Saviour [*This is my bodie,*] when it perceiued them to carrie more breadth and compasse then the meaning intended did require; what does it but crowd it selfe within them, and filling them according (indeed) to the latitude of the letter, hath gotten it selfe to be preferred (of the blind) before the meaning intended; namely, because by it the letter is more fully replenished: euen as the theife, which

therefore challenged the garment, because his backe did better fit it. And this hath alwaies beene the practise of this subtile serpent, to worke both backward and forward: as yet more specially we may note in this businesse of the Sacrament. For whereas at first it perswaded men to make no reckoning of it, but to resort vnto it as to an ordinarie feast, *as if they had no other houses where to eat and to drinke; and, (as a Father saith) rather to fill their bellies, then for the mysterie:* now at last, after they were beaten from such grosse prophanenes, principally by the Apostles admonition, *to discern the Lords bodie (from the vse, not from the substance of bread;)* and partly by the diligence of succeeding Pastors, continually

L. COL. II.

Hieron in
L. COL. II.

bea-

beating their conceit from
minding the outward element,
(thinking it needles to put men
in mind that still the outward
element remained,) what does
this cunning serpent, but accor-
ding to his old rule, assaile them
with a most contrarie perswas-
ion; that when they would no
longer esteeme it (grossely) as
ordinary bread, he might make
them now belecue that it was
no bread at all; and so conse-
quently (for some thing it must
be,) *His verie bodie indeed.* Euen
as those Barbarians did by *Paul*, A. 2. 13.
when first they iudged him to
be some murtherer, and after,
upon occasion of a little mira-
cle, would needs make him no
lesse then a god; so this sallying
and peruersenes of man (alwaies
tumbling or flowing in extremi-
ties for want of foundation to
be-

settle vpon) through the insti-
gation of this crooked serpent,
dealing by this Sacrament;
whereas at first it esteemed it
little, or no whit better then
common bread, now, vpon oc-
casion of those wholesome ca-
ueats of the Fathers, will vp-
hold it to be no lesse then verie
God: first, not discerning the
bodie of the *Lord*; now will not
discerne the *body* of the *bread*:
first, not discerning the *spiritu-
all ende* of it; now will not dis-
cerne the *elementall beginnings*
of it: first resorting vnto it to
fill their bellies with it; now wil
resort vnto it, as if they had no
other God, to worship & adore
it. Which monstrous extremi-
tie, beeing at first not perfectly
discerned; partly because it was
so incredible, & partly because
the first broachers of it were
con-

onstrued according to the Fathers phrase, and as having no other intent in bestowing such superlatiue tearmes vpon it, but whereby to gaine reuerence unto it, and to preuent a relaps into that Corinthian grossenes, was therefore accordingly the esse gainesayed: but when the corruption plainly appeared, and beganne to be authorised; then did the Church double her most vehement asseuerations, and protestations against it: yea, they heaped vp their iues for the ramming vp this appe, which this monstrous opinion began to make, vntill the people of God might better awake: which when they did; and withall more perfectly expressing what a monster made toward them, cried out vnto the Lord of His goodnesse to suc-

cour them. Then Hec also awaked as one out of sleepe, and like a gyant refreshed with wine, dissmite our enemies in the hinder parts, driue them home to their dennes, put them to a perpetual shame: And finally, wringing the sword out of the Beastes hand, which while the keepers slept, had made such hauocke withal; restored it in good time vnto the true protectors & defenders of the Faith. Blessed be His Soueraigne goodnesse and Almighty mercy therefore.

Notwithstanding as hee which is conuerted, oweth this office of thankfulness to strengthen others; and who so is deliuered out of thrall, cannot performe a more acceptable sacrifice vnto his Redeemer, then by furthering others vnto the like freedome: so does it concerne

erue vs, not to take our finall
est vnder our arboours, or inioy
full fruition of this sweet li-
berty, so long as we know any
of the people of God elsewhere
will to groane vnder the like
captiuitie. For this cause, as they
whome God hath possessed
with temporall power, cannot
more commendably extend it,
then toward the rescuing of
those which so groane and
suffer (the persecuting our bre-
thren for the truth sake, beeing
farre more iust cause of hosti-
ty, then the vexing our con-
siderats for trafficke sake :) so
we which rather inioy the be-
nefit, then haue the command
of such outward power, and are
inuidged to sleep (as it were)
the day, in respect of bodily
affaires, whereby the better to
watch in the night vnto inuisi-

ble busines; what should we doe
else but lift vp our voices, and
aduance our pens, at least, both
for the incouraging the good
hearted vnto perseuerance, and
also to keep the drowfie mi-
ded from falling into the li-
pit of darkenesse any more.
And the rather, let vs proue
and stirre vp one another so
doe; considering the double
diligence of the Aduersary (ac-
cording to the children of this
generation,) and how vncessant
they are (hoping belike what
they cannot preuaile by argu-
ment, to tyre by importunitie
in all kind of writings, paines
and trauels, choosing, rather
then faile, with those *Ephesian*
to support this their *Dissension*
though it be with nothing but
houerly out-cries: and shall we
then thinke it modesty or po-

cy to be silent? For what though the cause happily did not need our helpe, or that the truth were plaine enough? what then? Does God call for thy seruice, because He needs it? *Is it any thing to the Almighty that thou art righteous?* Is it not for thy exercise and benefite, that He puts duties and seruices vpon thee, that thou thereby mayst sweat out thy corruption, gather vp thy scattered soule, make it capable of blisse, and so waxe able to relish heavenly things? Speake then the truth, O man, whether the truth needs it or not: speake it for thine owne good: for it is sweet: speake it, because thou hast a tongue: *I beleeued* (saith the sweet *Psalmist*) *and therefore* Psal. 116. 10. *I spake: we also beleene* (saith the 2. Cor. 4. 3. most seruient Apostle) *and therefore*

Phil. 3. 4. 3.

fore speake: Then if we all beleeue, let vs all speake, and *magnifie His name together*: let vs drowne the noyle of iniquity with the voice of truth and righteousness. And if the Adversary thinkes with outcries to make great their *Diana* of the *Ephesians*; let vs on the contrary be more loud, and more constant to cry, *Abominable is Diana of the Ephesians*. As for faire and soft courtes of argument, it is but lost vpon selfe-condemned heretikes; as we haue more then probability to take these men to be, and that indeed they beleeue not themselves, that, which with extreame terrours and tortours they force vpon the faith of others: whether it be their pollicie (most damnable though foolish) that by making men swallow this

mon-

monstrous opinion, they may then readily bring them to bibbe : and all other creeping vncleane errors whatsoever: or whether it be their pride, as disdainng to be thought euer once to haue erred, but in sharpenes of wit to goe beyond all the world, beyond all sense and reason, yea beyond God Himselfe: or whether it bee their foolish dotage vpon a few late forefathers (aboue a thousand yeares since the first institution) whose blind children they choose rather to be, then the right-fighted children of God: though therein also they contrary their best forefathers, which preferred the first rising of the Gospel, before the old Idolls of their heathen parents: or whether finally, the cause be in their siluer-smithes,

smithes, and shrine-makers,
those chalicers, iuglers, and
wire-drawers, which finding
daily as much soyson and fat
from this breaden, as those
Preists of Bell euer found from
that bourd, or those *Epheſian*
crafts-men from their Idoll; doe
ſet the people in the like foa-
ming rage againſt all that goe
about to vnmaske this their
belly-god: whatſoeuer be the
cauſe of this their wilfull beſot-
tedneſſe, there is no hope to
preuaile with them by argu-
ment: all ſuch courſes are but
loſt labours, and whereby part-
ly they gaine time, as he that
vndertooke to make an aſſertion
ſpeake, and partly wind them
ſelues from the point: chooſing
with pleaders of fowle cauſes
to be any where rather then in
the matter, wherein they know
the

they shall be grauled and confounded. To such therefore, Reader, be thou as farre from offering argument, as they will be farre from imbracing the truth, which howsoever in other matters they sufficiently can discern, and with much perspicacitie afford; yet in this businesse, they are resolu'd they must be blind, and will be blind: and therefore to offer them light herein, what is it els but to shew them their deadly foe to shoot at? the strength of this their hold being affected and wilfull darkenesse. But as for such as haue not yet cast themselves into the nurture of these leaders, and yet do retaine a better opinion of (falsly so called) Catholikes; though knowledge, wisdom, temperance, iustice, grauity, and courage

rage (if these be the onely mo-
tiues of their affection) haue a-
bounded euen in Pagans, hea-
thens, Philosophers, and natu-
rall men, (yea, and a scorne of
equiuocation or treacherie a-
gainst their enemies :) yet if
they haue not so vtterly re-
nounced their owne light, as
not to bee able to discerne be-
twixt the most distant things
that are, (the Creator, and the
most common creature) such
we make no question, will soone
be brought to abandon the wil-
full maintainers of this mon-
strous opinion. And as wee
hope, a little the sooner, if they
shall direct their consideration
along, by the thred and byasse
of this present Treatise. The
principal intent wherof, though
it was for the protesting and
exercising our due and necessa-

ry indignation against this I-
doll, which so aduanceth it selfe
in the Church of God, and in
that very roabe which was or-
dained for the Body of our
Lord; yet, as we hope, we haue
not so giuen way to our zeale,
but that sufficient matter hath
gone together withall, as well
for the inlightning and resol-
uing others, as for the infla-
ming of our selues. Notwith-
standing, for as much as that
Spirit which requireth seruen-
cie, does also commend vnto vs
the loue of our enemies, (and
who are a Christians enemies,
but Gods enemies,) therefore,
Christian Reader, according
to the example of that blessed
Stener, who at his last gaspe, prai-
ed for those which immediately
before he had charged with al-
mies resisting the holy Ghost; let

aa. v.

vs also thus farre pray for our
Aduersaries: that so farre forth
as they doe not maliciously
renounce the light, nor wittingly
make Inquisition for the
blood of those that loue the
light; they may find at the mer-
cie of God some degree of that
Grace, wherewith that raging
persecutor *Saul*, was tempred
into the humble professor *Paul*:
yea, Lord; they that are content
to part with preferment, liber-
ty, loue of friends, and life (if it
seemes) rather then with that
(falshood) which they are per-
swaded is the truth: would not
they doe much more for the
truth it selfe? That Truth then
which many contemne, (at
least which so runne ouer,) let
them be vouchsafed: were not
their cares bung'd vp, they
might prooue vessells farre bet-
ter

er retentive, then many
which yet are not refused. But
all things shall be done in His
due time; to whome be ascri-
ed, all honour, and glory, and
praise; all might, maiestie, and
dominion; all feare, respect,
and subiection; all grace, good-
nesse, and long suffering; all
heart, good will, and good
meaning; all thanksgiuing, lo-
ving kindnes, and deuotion, in
the loue, grace, and fellowship
of the Almighty, Three-in-
one, for euer, and euer, Amen.

F I N I S.



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